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ABSTRACT

The place of moral education in the curriculum of Black Hawk College (Illinois) is considered in terms of a review of the literature and the results of a questionnaire survey assessing faculty opinion on the topic. The rationale for moral education is seen in three current trends: (1) change from a small, stable, traditional society to a complex, technologically productive society; (2) excessive emphasis on individualism; and (3) the rapid rate of change and the resulting pluralistic value system. Objectives of moral education include the development of students' feelings of self-worth and social consciousness, of their understanding of secularization, their awareness of individual values, and their ability to correct contradictions in their value system and to transfer cognitive understanding into moral conduct in society. The methods of moral education and the influence of the teacher and the institution on these objectives are also considered. The findings from the survey of full-time faculty at the college suggested strong support for moral education in the curriculum. The educational methods rated most effective were exchange between students and teacher, and the influence of the teacher's example. While ethics courses were considered to be ineffective, there was a great deal of ambivalence as to how moral development could be accomplished. Recommendations for faculty and curriculum improvement are included. (ME)

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THE PLACE OF MORAL EDUCATION IN THE CURRICULUM OF A COMMUNITY COLLEGE

BY

Kenneth R. Beausang, M. A.

Black Hawk College

A PRACTICUM PRESENTED TO NOVA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF EDUCATION

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March 21, 1977

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ABSTRACT

The central issue of this research project was to determine the place of moral education in the curriculum of Black Hawk College, Quad-Cities Campus. The major method of investigation for this practicum was an extensive review of the literature to establish guidelines for moral education in the curriculum. A secondary method was the administration of a brief questionnaire that was used to assess faculty opinion concerning this topic. No statistical analysis was utilized. The findings suggested: (1) strong faculty support for moral education in the curriculum; (2) the two moral education methods rated most effective were exchange between students and teacher, and the influence of the teacher's example; (3) ethics courses or courses stressing moral principles or theories were considered to be least effective; (4) there was a great deal of ambivalence as to how moral development could best be accomplished. Recommendations included: (1) faculty in-service workshops to better understand the impact of moral education; (2) faculty was encouraged to consider the ethical implications of their subject matter; (3) there should be more practical application of courses to illustrate moral outcomes; (4) a cooperative team approach through the newly created division of interdisciplinary studies should be developed; (5) a better design for a home-study newspaper course, "Moral Choices," was developed; (6) an adaptation of this course was suggested for an on-campus offering or a community-based program; (7) additional research--faculty opinion and their actual behavior, the effectiveness of moral education methods with various types of students -- was suggested.

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I certify that I have read this practicum report and that in my opinion it conforms to acceptable standards for practicums in the Doctor of Education Program.

(date) (signature of Practicum Director)

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INTRODUCTION

The Statement of the Problem

The central issue of this research project was to determine the place of moral education in the curriculum of Black Hawk College, Quad-Cities Campus.

Purpose of the Investigation

The educational goals of Black Hawk College include a directive for moral education when they state that the college will assist the students "to search out a philosophy of life based on desirable values and ideals of character and service" (Board Policy Manual, 1974: 3.20). At the time of the writing of this practicum, the college was introducing a new course to the curriculum entitled "Moral Choices in Contemporary Society." This course was a project of Courses by Newspaper, University Extension, University of California, San Diego, which had been funded by the National Endowment for the Humanities (Appendix, Document I). This was the first time a course of this nature had appeared in the curriculum offerings of the college. Therefore, it seemed appropriate that the thrust of this practicum was to investigate the general place of moral education in the overall curriculum of Black Hawk College, Quad-Cities Campus.

This study was further prompted by the growing national interest in values and moral education over the past decade. This increasing interest has been largely the result of such problems as war, political corruption, increasing violence, racial conflict, and the sexual revolution. These issues have created moral dilemmas that have seriously confused many members of our society. Higher education has become more involved with ethical issues as it has assisted society

in the process of reexamining values and life styles (Carnegie Commission, 1973).

Furthermore, the current moral crisis has invaded college and university campuses and this has forced the issue of moral education. College and university libraries have been plagued by the stealing and mutilating of books (O'Brien, 1976). Campuses across the country have been expanding security forces and systems for protection against increasing crimes of property and violence (Magarrell, 1976b).

Faculty members have also been tainted by this moral crisis. Faculty and administration involvement with the C.I.A. has seriously compromised institutional and professional integrity (Van Alstyne, 1976). Some faculty members engage in questionable ethical practices and others openly oppose ethics codes (Magarrell, 1976a).

Various disciplines in higher education have responded to the current moral crisis by becoming more aware of the necessity for ethical principles in their curriculums. Peter Volpe, Department of Biology, Tulane University, has been stressing moral values with his emphasis on bioethics (Change, 1976). Etzioni (1976) has been calling for a more humanistic sociology. Moral leadership is a goal established for the International Council of Scientific Unions (Randal, 1976). Scully (1976) has illustrated that more and more sociologists and psychologists are becoming concerned about the ethics of research. Finally, law schools have been struggling with the problem of increasing students' awareness of social issues and ethical values (Roark, 1977).

According to Trow (1976) there are three primary ways that colleges and universities are able to influence the moral development

of students: (1) the influence of the content of the curriculum; (2) the influence of how we teach; and (3) the influence of the teacher as a person. This practicum attempted to illustrate how the overall curriculum of Black Hawk College, Quad-Cities Campus, would be enriched by a more thorough treatment of moral education; and more particularly, the study established some specific procedures for improving the implementation of the current course, "Moral Choices in Contemporary Society."

The major method of investigation for this practicum was an extensive review of the literature to establish guidelines for moral education in the curriculum. A secondary method was the administration of a brief questionnaire that was used to assess faculty opinion concerning the place of moral education in the curriculum of a community college. This approach was adopted because research on moral education is in the early stages. As John Wilson has so aptly stated in the book edited by Collier and others (1974:1) "We find ourselves...in what we might call the pre-experimental stage of investigation. This is a very important stage, and we must not be in too much of a hurry to pass through it."

REVIEW OF THE LITERATURE

One of the strongest points of emphasis in the curriculum development module was the importance of establishing a clear rationale and objectives for every course in the curriculum. Therefore, this review was utilized to establish the groundwork for building a rationale and for planning objectives for moral education. The readings also helped to reveal some of the methods in moral education that seemed to be the most promising at the present time.

Rationale for Moral Education

The current moral crisis seemed to be the major rationale for moral education. Therefore, it was important to understand the causes behind our current breakdown of morality. The review of the literature produced three precipitating factors: (1) the movement from a small, stable, traditional society to a large, highly mobile, technologically productive society; (2) the excessive emphasis on the individual in our culture at the expense of a social conscience; (3) the rapid rate of change that has resulted in a highly complicated, pluralistic value system.

In earlier times, traditional societies were characterized by stable value systems and rather clearly outlined normative structures. These values and modes of conduct were relatively easy to understand, and were passed down from generation to generation in the process of socialization. Although some parts of modern society still rely upon such traditional societal transmissions, this becomes increasingly difficult as the size, complexity, and high material productivity of our technological society continues to grow. Philip Rieff (1977) further developed this idea:

> Many modern educators...appear to believe that such transmissions are no longer possible. They point to a "decline of traditional societies" and the rise of "anti-authoritarian attitudes" that appear to be conditioned by such factors as the increasing rationality of people whose moral potentials have been shaped in advanced, highly mobile, technologically productive societies. In short, traditionalist moral educations are associated with cultures of low material productivity (p. 43).

The French statesman, Tocqueville, was highly critical of the extreme emphasis on individualism that he found during his visit to the United States in the 1830's. He felt that the value of the individual was developed at the expense of a social conscience (in Stark, 1975). This extreme spirit of individualism has been exacerbated with the passage of years. The modern ethic of "do your own thing" is a continuation of our societies' obsession with the value of the individual and, if "our own thing" is done at the expense of everybody else, the social costs to society can be great indeed.

The integrity of the individual must be protected but so must the value of a sense of community. This theme was aptly developed in one source which stated:

> Yet while diversity necessarily and correctly affirms the individual, education for independence is not enough. Education for interdependence is just as vital. Only a common core of study confronts the fact that isolation and integration are both essential, that social connection points are crucial for greater understanding and survival. Loss of spirit, lack of inspiration, the clash of special interests, the decline of common loyalties--all these must now give way to an awareness based on new global relationships of mutual dependence (Boyer and Kaplan, 1977:22-23).

The complicated pluralistic value system of today baffles many educators. Rapid technological and social change has created this confusion. Many educators, rather than facing this challenge, have backed off. According to Toffler (1970:417) "cultural relativism and an appearance of scientific neutrality displaced

the insistence on traditional values." Toffler further admonished:

> ...the formal curriculum continues to be presented as though it were value-free. Ideas, events, and phenomena are stripped of all value implications, disembodied from moral reality.
>
> Worse yet, students are seldom encouraged to analyze their own values and those of their teachers and peers. Millions pass through the education system without once having been forced to search out the contradictions in their own value systems, to probe their own life goals deeply, or even to discuss these matters candidly with adults and peers. Students hurry from class to class. Teachers and professors are harried and grow increasingly remote. Even the "bull sessions".. informal, extra-curricular discussions about sex, politics or religion that help participants identify and clarify their values..grown less frequent and less intimate as transience rises (p. 417).

All of the practices and content of the curriculum, that either directly or indirectly are concerned with current moral education, have to be evaluated in the light of these three phenomena: (1) the change from a traditional to a complex, technologically productive society; (2) excessive individualism; (3) the present rapid rate of change and the resulting pluralistic value system. The remaining sections of this paper were based on this rationale.

Objectives of Moral Education

Moral education should assist the student in achieving the following objectives gleaned from the review of the literature.

1. The student should be encouraged to develop feelings of self-worth and individual integrity while he or she also grows in social consciousness (Mahler, 1974).
2. The student should understand that "the process of secularization--the vulgarization of attitudes and behavior previously held in higher esteem--has advanced as the number of formal values to which people subscribe has diminished" (Dagi, 1974:84).

3. "A student should be aware of his own values and value commitments; and he should be aware that other individuals and cultures hold contrasting values that must be understood and to some extent accepted for satisfactory interactions" (Dressel, 1973:68).
4. A student should be able to correct the contradictions in his or her own value system. (Margolis, 1977, and Toffler 1970).
5. A student must be able to transfer his or her cognitive understanding of morality into moral conduct within society (Mischel and Mischel, 1975).

Methods of Moral Education

The thrust of the remaining review of the literature was to build a defense for the established objectives and to search out the various methods that were being employed in moral education. Also, emphasis was placed on finding factors that might be positively or negatively impacting moral education. This approach was decided upon because the following quote by Etzioni (1977) pointed in this direction early in the study,

> Whatever method of teaching morals is employed --there is not yet enough data available to support the superiority of any one technique--there are other ways schools communicate moral values (p. 351).

An effective starting point for the first objective of building self-confidence and social consciousness in a student, would be O'Banion's idea (1971) of a humanizing model of education. In this program the student becomes the center of the curriculum. Areas of study during an academic year are based on the individual, his or her relationship to society, and contemporary societal issues. This

relationship between self-confidence and social consciousness is firmly grounded in knowledge gained from the fields of psychology and sociology. If we have learned one thing about love, which defined in its broadest sense is positive social interaction, it is the following: "We cannot love others if we do not love ourselves and we are not able to love ourselves unless we have been loved" (Schulz and Rodgers, 1975:12). O'Banion's model seems to be ideal for this process.

Another practice which seems to be having positive results in the area of self-confidence and social consciousness is small group work and human potential seminars. Gibb (in Cross, 1976:185), after reviewing 106 research articles and seven earlier reviews that dealt with group work, concluded that, "the quantity and quality of available research is suprisingly high...but the results are disappointingly equivocal." Cross concludes in her book,

> Although there are some hazards in T-groups and their less reputable cousins, encounter groups and sensitivity sessions, it is probably reasonable to suggest that a carefully designed program with competent leadership and screened participants should not run a significant risk. In any event, even conventional education is not without risk. Learning, if it has the potential for <u>changing</u> an individual, always involves risk (p. 199).

A developmental studies program in San Antonio Community College contains a psychology class that has incorporated a unit on self-concept development. According to Roueche and Kirk (1974:33-34) "the topic on developing a positive self-concept entails the study of values, use of psychodramas, sensitivity training, personal counseling, and administration of the Guilford-Zimmerman Temperament Scale." However, no information was reported as to the success of this program.

The Keller Plan or PSI seems to create a positive self-image in students because many students experience their first academic success in these delivery systems (Cross, 1976). Bloom (1973) makes an even stronger case for the relationship between mastery learning and self-development and values education. He stated,

> As the secular society becomes more and more central, the values remaining for the individual have to do with hedonism, interpersonal relations, self-development, and ideas. If the schools frustrate the students in the latter two areas, only the first two are available to the individual. Whatever the case may be for each of these values, the schools must strive to assure all students of successful learning experiences in the realm of ideas and self-development (p. 95).

The teacher can have a substantial impact on the self-concept and social consciousness of the student. The self does not exist in isolation, and many people today experience feelings of alienation. In Hamblin (1974:49) Hegel was credited for giving an interesting interpretation to this state of isolation. "He described culture as Spirit separated from itself, whilst morality was spirit sure of itself." By denying feeling, it is possible that teachers may separate students from themselves, and as a result hinder their moral development. Although Hamblin's suggestions were directed primarily to psychotherapists, his suggestion, therapists should reserve a central place for the basic value of the Christian directive to love others as one loves oneself, seems to apply equally well to teachers,

> This alerts us to the need to look at ourselves as teachers, just as much, indeed more, than we look at the students. The therapist (teacher) must supply what a student needs by adapting to him, which means giving love to those who cannot love themselves in the hope that they will begin to do this. We may find, however, that we are the unloved, and hence unable to give love to those in whom we claim to be facilitating development (p. 43).

Community College teachers need to be concerned, not so much with students as acted upon passive beings, but as people who are involved in the on going process of self-development and social awareness. Perhaps the strongest defense for this position is made in the following statement:

> ...the greatest challenge...will be to discover the optimal conditions that can help each person realize himself in ways he construes as best within the great range of capacities potentially open to him without violating the rights of others (Mischel and Mischel, 1975:14).

The second objective, which concerned the process of secularization; requires that a student be equipped with the moral strength to cope with the pluralistic value structure of an ever-changing world. The moral certainty of simplier societies is gone. This secularization process was clearly illustrated in the work of Mahler (1974). He suggested that accelerating industrialization and technological development have resulted in highly utilitarian societies. In these societies, "all values are subordinate to acquisitive behavior, materialism, and individual egotistic achievement" (p. 1).

Perhaps one tactic to meet the challenge of pluralistic values would be to occasionally refer to the historic origins of the ethics that are inherent in all subject matter. This might help to strengthen a student's moral position by giving him or her a sense of rootedness. Another possibility for helping students strengthen their moral choices was contained in Kohlberg and Gilligan (1971:1068). They suggested that students could be helped to gradually develop "universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons." These moral education strategies should help students face the

challenge of moral decisions that must be made under the conditions of overchoice. This overchoice is a direct result of the phenomenal rate of change that has been produced by the technological revolution (Toffler, 1970).

A UNESCO Report (1970) placed the major responsibility for technological advances directly in the lap of higher education. This same report concluded that these "advances...gaverise to the crisis situations in both the environment and human relations. It (higher education) now carries a corresponding responsibility to assist in finding ways of resolving both" (p.25).

Objective number three, which stated that students should be aware of their own values while understanding that other individuals and cultures held contrasting values, seemed to grow naturally out of the first two objectives. This goal was drawn from Dressel's work (1973), and it is based upon the concept of cultural relativism. For the most part, cultural relativism suggests that there are no universal behavior or values. As a result, Dressel says, "meaningful interaction among individuals and cultural groups requires understanding and acceptance rather than mere tolerance" (p. 68).

This objective seemed to have particular relevance for a world fraught with international tension and strife. The previously cited UNESCO Report addressed this issue quite well,

> The need now, and this holds especially for higher education, is to recognize more clearly the crisis of survival faced by mankind due to the chaotic nature of transnational and international economic, social and political relations. Having comprehended the magnitude of the crisis, it is necessary to proceed with far greater determination and dispatch in shaping the contribution which education makes toward achievement of the international understanding needed in coping with the crisis (p.25).

Both Dressel and the UNESCO Report encouraged more team learning experiences and cooperative international student exchange programs. Interpersonal as well as intercultural tensions could possibly be decreased by these methods.

A program instituted by Bernard Rosen, Philosophy Department, Ohio State University, presented an exciting plan for helping students confront the fourth objective of correcting contradictions in their own value systems (Margolis, 1977). Rosen's design has three parts: (1) twice-a-week small group sessions where students work with teaching assistants; (2) a revised lecture style that is patient and explanatory; (3) a questionnaire that is administered to the students at the beginning of the course and is designed to deeply and personally involve them in the study of ethics.

According to Margolis, the questionnaire is the most important technique in Rosen's system. He says, "the questionnaire...plunges them (the students) into the course material; it is baptism by philosophical fire" (p.50). Students spend a great deal of the course time attempting to acquire the skills necessary to work through the contradictions in their own ethical systems.

The evidence, though spotty, suggests that the final essays produced at the end of the term do indicate changes in student attitude. Margolis noted primarily that there "was a tendency toward pragmatism; or, better still, a drift toward a stronger sense of consequences" (p. 53). David Kaplan, of the University of California, Los Angeles, summed up the strength of Rosen's program.

> In provoking his resistant students to examine whether the unexamined life is worth living, Rosen succeeds in the philosophical enterprise whatever their answers. His questionnaires elicit

> an investment with a reckoning due at the end of the term. Something of the student's own is now at stake (in Margolis, 1977:51).

The fifth and final objective seemed to be particularly relevant for community colleges. This objective required that students develop the ability to transfer their cognitive understanding of morality into moral conduct within the community. The trend toward community-based education in two-year colleges should provide excellent opportunities for carrying out this objective.

There was a wealth of material stressing the value of practical experience in gaining moral competence. Hartoonian (1975) emphasized the effectiveness of students conducting field experiments based on Kohlberg's theory of moral development. The importance of moving from moral reasoning and values analysis towards more affective social education was illustrated by Ward (1975).

Booth and Miller (1975) illustrated in their conversation that there is a difficult division "...between a society which operates on certain sets of goals and apparent values and rewards, and the request of that society that its higher ideals somehow be achieved in a segregated institution" (p. 13). To heal this division, the community should not only serve as a learning environment, but it should also share in the responsibility for moral education. Booth made a very strong case for this position when he said,

> ...I'm not saying that if the schools are unfairly put upon by society, the schools' response should be "we wash our hands of it because this is an unfair burden to put upon us." I think that while the schools do try and should try to bear their share of the excitement and burden of moral education, they ...and school people in their roles--should not let society rest comfortably with the apparent abdication to the schools of this responsibility for moral education (pp. 13 & 14).

The previously cited UNESCO Report emphasized the importance of students grasping the relationship between their cognitive understandings of international affairs and the actual conditions in the real world. The report suggested that simulation might be a good technique for achieving this end, and concluded:

> If students leaving school believe in simplistic right-wrong views of cultural, religious and political values, instead of becoming sensitive to the rich pluralism these values offer, education as a simulation system that trains for the practice of international understanding has failed (p. 2).

One of the most fascinating programs discovered in this study was the course reported by Sugnet (1977). Carl Hedman's Philosophy 338, Perspectives on the Philosophy of Technology--Contemporary Decentralization, is part of an interdisciplinary program in cultural and technological studies (CTS) at the University of Wisconsin at Milwaukee. According to Sugnet, Carl Hedman not only believes in decentralization, he practices it. Students are encouraged to work together and "to learn from each other without the mediation of the instructor, and to move from theory to practice by setting up practical enterprises of their own" (p. 55).

Indications are that Hedman's students take their work seriously, and have been positively influenced by Hedman's genuine confidence in them. The clearest indication of this influence is in the number of former students still in contact with Hedman. According to Sugnet, many of these students "obviously consider themselves still engaged in a common enterprise with him and with each other" (p. 56).

Clearly, Hedman has not just talked to his students about the moral and philosophical tenets that underlie technology. Rather, he has actively and effectively engaged them in the actual processes

that will result in a better understanding of the practical, moral, and philosophical implications of technology.

The Influence of the Teacher and the Institution

The various objectives, methods and programs that were discussed throughout this review of the literature were either hindered or helped by the influence of the teacher conducting them and the institution in which they were located. The literature was replete with both positive and negative examples.

Hechinger (1975) suggested that unethical examples of teachers set the tone for student practices. Hersh and Paolitto (1976) took a more positive view of the role of teachers and saw them as facilitators of moral education. They stated,

> This...does not imply that the teacher is the center and controlling force of the moral education classroom. Rather, the teacher enters the moral education classroom with deliberate and systematic pedagogical skills and acts as a catalyst whereby interaction leading to development may take place (p. 24).

Booth (1975) suggests that "it's in the whole demeanor, the whole character, of the teacher that moral education takes place" (p. 35). When this is combined with the influence of teachers' expectations on students' performance, the pygmalion effect (Rosenthal and Jacobson, 1968), the possibilities are awesome.

Riesman and his colleagues (1970) have shed more light on the influence of teachers. They coined the term "personalism" to describe a pattern of influence whereby teachers establish very close relationships with a small group of students, and then exclude all other students who aren't "true believers." A teacher who does this could have a negative influence on both the in-group and the out-group. The excluded students are apt to suffer in their academic achievement and

self-development, while the in-group might have their academic horizons narrowed, and their self-development stifled, by the over powering personality of their spiritual leader or "guru".

The impact of the teacher on the moral education of students has been clearly established. Therefore, teachers in higher education would do well to heed the words of Emile Durkheim, "For to teach morality is neither to preach nor to indoctrinate; it is to explain" (in Rieff and Finkle, 1977:339).

One of the most pervasive characteristics of contemporary society is the breakdown of public confidence in almost every social institution--the family, churches, the media, business and industry, the government, and schools and colleges. Many authorities suggest that this condition is caused by a lack of similarity between our social ideologies on the one hand, and the conditions of the real world on the other. For example, it is not possible to teach a person to become a responsible citizen if, as a student, educational institutions denied him responsibilities. Similarly, a highly authoritarian structure in higher education is not conducive to teaching the principles of democracy (Roueche and Pitman, 1972).

Moral education seems to thrive best when it is carefully integrated throughout the entire institutional structure. In other words, in a college that follows the popular axiom, "Practice what you preach." Booth (1975) was describing this situation when he wrote,

> Ideally, one would not compartmentalize moral education into a course or even a series of courses, let alone a faculty session some afternoon. One would envision a faculty sensitive to the general moral inheritance and the specific moral implications of the disciplines in which they were involved as teachers, no matter what the discipline (p. 32).

Unfortunately, students are frequently disillusioned with higher education because the values we preach are too often denied by our practices.

Trow (1976) indicated that mass higher education could be negatively impacting moral development. He felt that the impersonal processing of large numbers of students, the lack of sustained relationships with teachers, and elitist attitudes are not conducive to the growth of moral competence. Trow acknowledged that elitism may be appropriate for some sophisticated subject areas such as science. However, in mass higher education, the spirit of egalitarianism must prevail where moral development is concerned. He concluded,

> ...because the moral capacities we are talking about influence not the speed of scientific discovery but the quality of civilization,...we need those qualities as broadly distributed in our society as possible (p. 24).

Trow's suggestions seemed particularly relevant for community colleges because of the open door policy.

This review of the literature should clearly establish the relationship between this practicum and the objectives of the curriculum development module. This study sought to achieve a more thorough grasp of the importance of moral education in the community college curriculum. Specific recommendations for incorporating moral education into the curriculum were also based on this review. Finally, much of this material was utilized to implement a plan of study for the new course, "Moral Choices in Contemporary Society."

PROCEDURES FOR THE QUESTIONNAIRE

The assessment of faculty opinion concerning the place of moral education in the curriculum of a community college was accomplished with the following procedures:

1. Based upon a survey of pertinent literature, a brief questionnaire was constructed (Appendix, Document II).
2. Content validity was the primary means for establishing the validity of the instrument. Items included were carefully selected from the readings in moral education. In addition, the questionnaire was further validated by administering it to seven part-time faculty members who were not included in the population surveyed. It was decided that the questionnaire was clear and that the items possessed the ability to discriminate. This validation also demonstrated that the questionnaire would take about five to ten minutes to complete.
3. The reliability of the instrument was primarily established by the proper formulation of questions so as to avoid ambiguity, suggestion, and other sources of error.
4. To avoid sampling error, the questionnaire was distributed to the entire population surveyed. That population was determined to be members of the full-time faculty in the university parallel and career program areas on the Quad-Cities Campus. The list of faculty surveyed was taken from the 1976-77 college catalog, corrected to eliminate persons on leave, and then the questionnaire was delivered directly to the mailboxes of 106 faculty members to assure proper

coverage. Two weeks were allowed for return.

5. No attempt was made at statistical analysis. The findings of the questionnaire were reported in simple percentages.
6. The results of the questionnaire were reported in two tables, a cover letter was prepared (Appendix, Document IV), and these materials were then mailed to the entire population surveyed.

Limitations and Assumptions

One limitation of the validity of the study was the fact that discrepancies often exist between what a person reports on an opinion survey and what he or she actually does in practice (Anastasi, 1968). Secondly, the population surveyed was based only on the full-time faculty members of the Quad-Cities Campus, Black Hawk College, and this limited the external validity of the study.

Finally, the assumption was made that the persons responding to the questionnaire would be representative of the full-time faculty as a whole. However, an alternative assumption could be that the respondents represented a disproportionate number of those persons interested in moral education. This possibility would tend to further limit the validity of the study.

Definition of Terms

For the purposes of this study moral education was operationally defined as any practice or content in the curriculum which stimulates a student's capacity for moral judgement. In addition, it was determined for this study that the operational definition of moral judgement includes the ability to reason about moral dilemmas, the skill of role-taking, and the kind of empathy required to take account of long-term consequences of actions as they affect other people.

RESULTS OF THE QUESTIONNAIRE

Of the 106 questionnaires distributed, 76--or approximately 72 percent--were returned by the deadline date. Consequently, a response rate of 72 percent was judged satisfactory, and no follow-up was completed. The results were recorded in simple percentages (Appendix, Document III). These percentages were figured on the total of the questionnaires returned, and not on the number distributed. Since twenty percent of the respondents failed to indicate their area of teaching, it was decided not to attempt to differentiate between the responses of faculty from the various program areas.

As Table 1 indicates, 72 percent of the respondents either disagreed or strongly disagreed with the statement that moral education does not belong in the community college curriculum. The idea that moral education is influenced by the personal example set by the teacher was endorsed by 89 percent of the faculty responding if the agree and strongly agree catagories are combined. The ethical application of the subject matter was supported by 24 percent strongly agree responses and 47 percent agree responses for the total of a 71 percent endorsement. Ethics courses and problem courses received 72 percent and 77 percent support respectively if the agree and strongly agree responses are combined. The influence of how we teach and acquire our information commanded 30 percent strongly agree and 55 percent agree responses which combined to an 85 percent total. Of the respondents, 67 percent supported with agree or strongly agree responses the idea that the impersonal processing of students hindered their moral development. The notion that moral education requires exchange among students and between students and teachers

was approved by 86 percent of the responding population if their agree and strongly agree responses are totaled. The conception that moral education should not be planned or designed was rejected with either disagree or strongly disagree responses by 55 percent of the population, while 76 percent either strongly agreed or agreed that moral education should be planned and designed.

The first column in Table 2 illustrates that whenfaculty members were asked to select the most effective method for influencing moral education, the necessity of exchange among students and between students and teachers was ranked first. The second position of importance was accorded to the personal influence of the teacher, while the use of problem courses in the curriculum was granted the third position. The second column of Table 2 demonstrates that the use of ethics courses in the curriculum was considered the least effective method of influencing moral education by 30 percent of the respondents. Finally, it should be noted that rankings one, two, and three in the most effective column become rankings seven, six, and five respectively in the least effective column.

Table 1

Faculty Opinion of Moral Education in the Community College Curriculum and their Reactions to Various Practices

	SA	A	U	D	SD	No Response
Moral Education Does Not Belong in the Curriculum	7%	8%	9%	44%	28%	4%
Moral Education Influenced by Teacher	39%	50%	4%	3%	1%	3%
Ethical Application of Subject Matter	24%	47%	18%	4%	4%	3%
Use of Ethics Courses in Curriculum	23%	49%	16%	6%	3%	3%
Moral Education Influenced by How We Teach and acquire information	30%	55%	9%	1%		5%
Use of Problem Courses in Curriculum	31%	46%	15%	4%	1%	3%
Impersonal Processing Hinders Moral Development	32%	35%	22%	8%		3%
Necessity of Student and Teacher Exchange	31%	55%	5%	4%	1%	4%
Moral Education Should Not be Planned or Designed	4%	14%	24%	43%	12%	3%
Moral Education Should be Planned and Designed	27%	49%	15%	4%	1%	4%

Table 2

Faculty Responses Rank Ordered from Most Effective to Least Effective and then Reversed to Indicate Least Effective to Most Effective

Most Effective to Least		Least Effective to Most	
Necessity of Student and Teacher Exchange	26%	Use of Ethics Courses in Curriculum	30%
Moral Education Influenced by Teacher	21%	No Response	22%
Use of Problem Courses in Curriculum	16%	Moral Education Influenced by How We Teach and acquire information	13%
Use of Ethics Courses in Curriculum	12%	Ethical Application of Subject Matter	13%
No Response	11%	Use of Problem Courses in Curriculum	11%
Ethical Application of Subject Matter	9%	Moral Education Influenced by Teacher	6%
Moral Education Influenced by How We Teach and acquire information	5%	Necessity of Student and Teacher Exchange	5%

DISCUSSION, IMPLICATIONS, RECOMMENDATIONS

This practicum, through an extensive review of the literature, has carefully examined the rationale, objectives and methods that undergird moral education in contemporary society. The dominant emphasis in the literature was on higher education in general. It was anticipated that the administration and interpretation of a moral education opinion survey would help relate the data of the review to the curriculum of a community college in particular.

Overall, the Black Hawk College faculty members responding to the survey were quite supportive of moral education in the curriculum of a community college. The two moral education methods that were most consistently upheld by faculty opinion were the ideas that (1) moral education requires exchange among students and between students and teachers, and (2) moral education is influenced by the personal example set by the teacher. These findings are consistent with the results of a recent study at Black Hawk College conducted by Mary Stevens (1977). Her study showed that 88 percent of the faculty felt that students learn much from getting to know their teacher, his values, and his attitude toward his subject (Appendix, Document V). Clearly, Stevens' findings, this study, and the review of the literature have established the influence of these principles of moral education in the curriculum of a community college.

The moral education practice that received the least support in the faculty's opinion was the notion that ethics courses or courses stressing moral principles or theories should be used in the curriculum. This finding is certainly consistent with the general tone of the literature which suggested that isolated "theory" courses that

lack practical emphasis or student involvement have little impact on the moral development of students. This result leads to the most signigicant area of the study.

Although there was substantial faculty support for moral education in the curriculum of a community college, there was a great deal of ambivalence as to how this moral development could best be accomplished. For example: (1) The faculty gave an 85 percent support to the idea that the influence of how we teach and acquire our information affects the moral education of students; yet when they were asked to rank order this item they placed it in last position. (2) The faculty gave their highest rating to the notion that moral education requires exchange among students and between students and teachers. However, only 67 percent either agreed or strongly agreed, and 22 percent were undecided, about the conception that the impersonal processing of large numbers of students through institutions where they have little close or sustained relation to any teacher hinders students' moral development. (3) There seemed to be a great deal of uncertainty about the planning versus non-planning of the moral education curriculum with 15 percent and 24 percent respectively being undecided in each category. (4) The ethical application of subject matter received a relatively low rating in comparison with other methods suggested, and 18 percent of the population were undecided about this issue. This ambivalence, other faculty opinions, and the findings from the review of the literature resulted in the following recommendations for this practicum.

General Recommendations for the Faculty and Curriculum

1. Faculty members should be encouraged to attend in-service workshops to better understand the impact of their personal example and the way they teach on moral education. These workshops could include such topics as interpersonal relations, group dynamics, human potential seminars, practical problems in moral dilemmas, and the relationship between various teaching methods and self-concept development.

2. Faculty should be encouraged to seriously consider the ethical implications of their subject matter. All subjects, if worthwhile, have a relationship to the real world and they affect our intellectual, social, and moral development.

3. The above recommendation leads logically to the practical application of courses. Programs such as Hedman's at the University of Wisconsin and Rosen's at Ohio State University should be incorporated into the community college curriculum. The trend toward community-based education in community colleges should provide many excellent opportunities for this development.

4. Black Hawk College has recently created a new division of interdisciplinary studies. Perhaps a cooperative team approach to moral education could be developed within this division. This would be consistent with the previously cited work of the UNESCO Report, Booth, Hedman, and others.

Outcomes for the "Moral Choices in Contemporary Society" Course

1. Since the course is being taught in a home-study program, every attempt is being made to facilitate student-teacher contact--regular telephone office hours have been scheduled, frequent letters

are being sent to the students to indicate the concern and interest of the instructor (Appendix, Document VI), and two voluntary discussion sessions have been scheduled to encourage the exchange of ideas.

2. Based on the knowledge gained from the curriculum development module and the extensive review of the literature that comprised the major thrust of this practicum, a complete plan of study, FOR THE STUDENT (Appendix, Document VII), was worked out for the "Moral Choices" course. This plan of study included: (1) a rationale; (2) behavioral objectives; (3) the mastery approach to learning; (4) two essay assignments in which the student had to make and defend his or her own moral choice; (5) the positive teacher expectation that the student could and would succeed.

3. An adaptation of the "Moral Choices" class should be considered as an on-campus offering. This course should stress student involvement and the practical application of subject matter. Perhaps a community-based plan could be developed.

Recommendations for Additional Research

It would seem that the time has come for a little more substantive research in the area of moral education. One investigation of interest would be a more in-depth study to see just how closely faculty opinion corresponds with their behavior. Secondly, it would be valuable to begin to try to determine what moral education methods seem to work best with various types of students.

Summary

The report edited by Sheller, (1972) on a values conference for junior colleges in California illustrated a growing interest in moral education on the two-year college campus. The future before

us is challenging and the community college teacher must be aware that moral development is a continuing process. Furthermore, teachers must realize that if they are concerned with their own moral development, they will become involved with their students in a mutual quest for moral insight (Goldbecker, 1976). The search for this moral insight has enriching possibilities for the future. In the words of Rosen,

> Regardless of technological changes, all of us live with certain eternal verities. We still spend evenings at home; we still wear clothes; we are all here for one lifetime only. What's on our minds is that which does NOT change--our desire for friendship, family, justice, love, humor, truth, beauty--the human constants (p. 2).

The major task facing moral education seems to be the moral strengthening of today's citizens so we can guarantee a more humane future. It is understood that the foundations of moral development must begin at the earliest stages of a person's life. However, the increasing trend of returning older students in community colleges suggests that we have a significant audience of parents in our classrooms. Perhaps we can help these parents strengthen their own moral competence and thereby assist them in the moral guidance of their own children.

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APPENDIX

MORAL CHOICES

COURSES BY NEWSPAPER

SOCIOLOGY 205

Moral Choices in Contemporary Society

Syllabus and Student Instructions

Courses by Newspaper is funded by the National Endowment for the Humanities

Instructor: Kenneth R. Beausang, Assistant Professor
Department of Psychology and Sociology

Sociology 205 examines the often controversial moral dilemmas that confuse modern America -- dilemmas surrounding such issues as sexual conduct, crime and punishment, political and business ethics, abortions, pornography, science, technology, work and race -- the continuing problems of how we are to live.

TEXTS:

Students enrolled in the course must read the sixteen course "lectures." For the Spring Semester, 1977, these lectures will first appear weekly in the Rock Island Argus. Ten to fourteen days after their publication, copies will be made available at the library at Black Hawk College in the Independent Learning Center (Building #1) or at other libraries participating in the Study Unlimited program. After this spring semester (1977) copies of all the lectures will be available in these "TakHomAKourse" packets and students will not have to wait for newspaper publication dates. Students are also expected to purchase and read the course Reader which is contained in the "TakHomAKourse" packets for sale in the college bookstore or available by order from participating public libraries.

EXAMINATIONS:

Students enrolled in the course must take two examinations, a midterm and a final. The midterm covers the material in the first half of the course, or approximately before the eighth essay. It will include predominantly multiple-choice questions but there may also be some essay questions. The final covers the material of the entire course, though the emphasis will be on the last half. Again, it will be predominantly multiple-choice with perhaps some essay questions. You must take both of these examinations at the library where you are enrolled. You may not bring any notes or books with you to the examination. The exam will not be returned to you, but the grade will be returned to your library. The examination will remain in the instructor's files for a period of one month. If you wish to see the exam or talk to the instructor about it, please feel free to call and make an appointment with the instructor. This procedure is not meant in anyway to interfere with the student's understanding of the reason why he or she has received a particular grade for the test. The instructor will be more than happy to discuss test results.

Please note that you may not take the final examination until after I have graded and filed your midterm exam. For purposes of determining your final grade in the course, your midterm will count one-third of the grade, and your final will count two-thirds.

GRADES:

When you have successfully completed the course, you will receive two hours of college credit and a letter grade of A, B, C or D. If for some reason you fail to complete the course successfully, you will be given a grade of "X". This means that you have not completed the course successfully, and it serves to remove the title of the course entirely from your college transcript.

If at anytime during the course of study you have a problem or a question that you would like to discuss with me, you can call 796-1311, Ext. 293. If I am not in my office when you call, my secretary will take your name and phone number and I will return your call. Please give my secretary your name, the title of this course, your phone number, and the time that you are ordinarily available at the number. My office hours will be posted in the participating libraries.

You have up to twenty weeks from the time that you enroll in the course to complete it. If for any reason your program in the course is interrupted by personal or family emergencies or by extended illness, please remember to ask at your learning center about a "stop-out," which may make it possible for you to complete the course.

Sociology 205 is one of several courses available from Black Hawk College which allows the student to earn college credit at home or at a local library. This program enables you to enroll in college credit courses at anytime and to complete those courses at your own speed and at your own convenience. However, it is essential that you understand that a course of this nature requires a great deal of self motivation on your part. There will be no teacher to constantly enforce attendance or to see that you study on a regular basis. Try to set a regular schedule of study so you can complete the course in a reasonable length of time. The course covers extremely relevant and exciting material. I hope you will be as enthusiastic about the topics as I am and please feel free to call upon me for assistance at anytime.

Good Luck!

Ken Beausang

DOCUMENT II

This is my first request for faculty assistance on my doctoral work.

Questionnaire on Moral Education

A study is currently being undertaken to determine the place of moral education in the curriculum of a community college. For the purposes of this study, moral education is being operationally defined as any practice or content in the curriculum which stimulates a student's capacity for moral judgement.

Your assistance in this project will be greatly appreciated, and no attempt will be made to identify the respondents. Please take a few minutes to complete the items below and return this questionnaire to Ken Beausang, 1-465, as soon as possible. (Please, no later than Wed., March 2, 1977)

Area of Teaching_____

Check your response to each of the following: SA=strongly agree, A=agree, U=undecided, D=disagree, SD=strongly disagree

	SA	A	U	D	SD
1. Moral education does not belong in the curriculum of a community college.	—	—	—	—	—
2. Moral education is influenced by the personal example set by the teacher.	—	—	—	—	—
3. Coursework should emphasize the ethical application of subject matter.	—	—	—	—	—
4. Ethics courses or courses stressing moral principles or theories should be used in the curriculum.	—	—	—	—	—
5. The influence of how we teach and acquire our information (i.e., facing both positive and negative facts concerning our position) affects the moral education of students.	—	—	—	—	—
6. Problem courses designed to help students face current moral dilemmas in society should be used in the curriculum.	—	—	—	—	—

	SA	A	U	D	SD
7. The impersonal processing of large numbers of students through institutions where they have little close or sustained relation to any teacher does not aid the growth of students' moral development.	___	___	___	___	___
8. Moral education requires exchange between students and between students and teachers.	___	___	___	___	___
9. Moral education should not be planned or designed, but it should be allowed to occur spontaneously without forethought.	___	___	___	___	___
10. Moral education should be planned and designed but it should also allow room for spontaneity.	___	___	___	___	___

Of items 2, 3, 4, 5, 6, and 8 which method do you think would be most effective in influencing moral education? _____
Which method do you think would be least effective?_____

Thank you for your time!

My name and office number are on the back, please just fold over and staple.

DOCUMENT III

This is my first request for faculty assistance on my doctoral work.

Questionnaire on Moral Education

A study is currently being undertaken to determine the place of moral education in the curriculum of a community college. For the purposes of this study, moral education is being operationally defined as any practice or content in the curriculum which stimulates a student's capacity for moral judgement.

Your assistance in this project will be greatly appreciated, and no attempt will be made to identify the respondents. Please take a few minutes to complete the items below and return this questionnaire to Ken Beausang, 1-465, as soon as possible. (Please, no later than Wed., March 2, 1977)

Area of Teaching 20% of the respondents failed to indicate

Check your response to each of the following: SA=strongly agree, A=agree, U=undecided, D=disagree, SD=strongly disagree

	SA	A	U	D	SD	No Response
1. Moral education does not belong in the curriculum of a community college.	7%	8%	9%	47%	28%	4%
2. Moral education is influenced by the personal example set by the teacher.	39%	50%	4%	3%	1%	3%
3. Coursework should emphasize the ethical application of subject matter.	24%	47%	18%	4%	4%	3%
4. Ethics courses or courses stressing moral principles or theories should be used in the curriculum.	23%	49%	16%	6%	3%	3%
5. The influence of how we teach and acquire our information (i.e., facing both positive and negative facts concerning our position) affects the moral education of students.	30%	55%	9%	1%	0	5%
6. Problem courses designed to help students face current moral dilemmas in society should be used in the curriculum.	31%	46%	15%	4%	1%	3%

Percentages are figured on the total returned, not the total distributed. There were 76 returns out of the 106 distributed, or approximately a 72% return.

	SA	A	U	D	SD	No Response
7. The impersonal processing of large numbers of students through institutions where they have little close or sustained relation to any teacher does not aid the growth of students' moral development.	32%	35%	22%	8%	-	3%
8. Moral education requires exchange between students and between students and teachers.	31%	55%	5%	4%	1%	4%
9. Moral education should not be planned or designed, but it should be allowed to occur spontaneously without forethought.	4%	14%	24%	43%	12%	3%
10. Moral education should be planned and designed but it should also allow room for spontaneity.	27%	49%	15%	4%	1%	4%

Of items 2, 3, 4, 5, 6, and 8 which method do you think would be most effective in influencing moral education? _____
Which method do you think would be least effective? _____

Thank you for your time!

My name and office number are on the back, please just fold over and staple.

MOST EFFECTIVE

2	-	21%
3	-	9%
4	-	12%
5	-	5%
6	-	16%
8	-	26%
undecided	-	11%

LEAST EFFECTIVE

2	-	6%
3	-	13%
4	-	30%
5	-	13%
6	-	11%
8	-	5%
undecided	-	22%

DOCUMENT IV

March 21, 1977

TO: Full-time UP Programs and Career Programs Faculty

FROM: Ken Beausang

SUBJECT: Responses to Moral Education Questionnaire

About three or four weeks ago, many of you were kind enough to take time out of your busy schedules to complete a questionnaire for me on moral education. I received about a 72% response and this saved me the additional work of a follow-up survey.

I have completed my study, and attached you will find two tables which summarize the results of the questionnaire. If any of you wish to read the entire study, I have a copy in my office and will be happy to share it with you.

Thanks again for your help!

SA=Strongly Agree A=Agree U=Undecided D=Disagree SD=Strongly Disagree

5.	If BHC makes this procedure available, it will recruit new students.	7 SA	33 A	26 U	12 D	2 SD	No Answer 1
6.	If BHC makes this procedure available, it will cause a decline in registration in credit classes.	0 SA	8 A	26 U	38 D	8 SD	No Answer 1
7.	If BHC makes this procedure available, applicants should pay the full cost.	18 SA	27 A	19 U	15 D	2 SD	No Answer 1
8.	Students should be given written behavioral objectives for classes.	13 SA	28 A	21 U	14 D	4 SD	No Answer 1
✓9.	Students learn much from getting to know their teacher, his values, and his attitude toward his subject.	26 SA	45 A	5 U	5 D	0 SD	88%

IV. The following items need to be a part of procedures to assess a student's prior learning (check those you feel are necessary.

71 student compilation of a portfolio* (defined on back)

One or Both 43

19 required course to instruct students in methods to identify and document prior learning* before evaluation

24 optional course of this type

52 a narrative transcript*

58 a written evaluation statement by faculty assessor to explain credit granted

60 a required interview of student by faculty evaluator

43 a central file of portfolios*

42 a faculty committee to monitor and coordinate assessment

54 the agreement of more than one faculty member in a department to the evaluation

14 prior learning credit applicable only to ALS degree

One or Both 50

46 compensation to the faculty by over-time pay for assessment

18 compensation to the faculty by a reduced workload

62 clear indication on student's transcript that credit was earned by the assessment of prior learning

39 possible use of such credit toward degree general education requirements*

44 crediting of assessment hours* to a depart's total

27 limiting the option to adult students*

35 student's demonstration that the credit is related to his future goals

Thank You. Please complete and return by February 15.

Please Complete and Return by February 15.

106 Distributed
81 Returned
76% Replied

I. Check Appropriate Responses Below

RANK: 6 Instructor 34 Ass't Prof 28 Assoc Prof 12 Prof No Ans. 1

PROGRAM AREA: 27 Career 44 UPP (major part of your load) No Ans. 10

In most of my classes, I expect students to (check as many as needed)

63 Learn facts
51 Demonstrate skill mastery
79 Analyze and apply what they learn
49 Synthesize learning from several disciplines

II. Check Appropriate Responses on Right	YES	NO	DON'T KNOW	No Ans.
1. BHC faculty grant credit for prior learning through their departments.	53	7	19	2
2. BHC dean(s) grant college credit for prior learning.	21	30	25	5
3. This credit may be applied to any BHC degree.	21	21	35	4
4. Credit awarded for prior learning is clearly marked as such on the transcript.	16	9	54	2
5. Students pay regular tuition for credit earned by the assessment of prior learning.	10	29	39	3

III. Circle the Response that Represents Your Honest, Candid Opinion

SA=Strongly Agree A=Agree U=Undecided D=Disagree SD=Strongly Disagree

1. College-level learning may be attained by a person outside the classroom and without formal instruction.	SA 32	A 39	U 5	D 4	SD 1
2. For most of the courses I teach, I could examine a student and determine whether or not he had met the requirements or objectives through prior, informal learning.	SA 23	A 39	U 13	D 3	SD 2
	No Ans.: 1				
3. Even though I could do so, I don't believe that such a procedure should occur.	SA 7	A 10	U 11	D 43	SD 10
4. Adults beginning college have a right to expect such examination and evaluation.	SA 11	A 44	U 10	D 13	SD 3

MORE ON NEXT PAGE

BLACK HAWK COLLEGE 6600 34th Avenue Moline, Illinois 61265 309/755-1311

February 23, 1977

Dear _____:

As of this date the Study Guides are in and we have received the Readers. These materials are being packaged and will be ready by the end of the week in the Book Store.

The newspaper lectures started in the Sunday Argus on January 23rd, and so far five have appeared. If you have not been reading and saving these lectures you will find copies of them available in the participating libraries, and I have a few of them available in my office.

I have written a detailed plan of study FOR THE STUDENT which will be in the course packets. Follow this carefully and it should help you greatly in mastering the material of the course.

You will be given extended time to finish the course because of the late start. Students who need the credit for graduation should see me if they think they'll have trouble completing the course in the remaining time.

In order to encourage student exchange on the challenging topic areas covered in this course, I have scheduled two evening meetings. During these meetings I will welcome discussion on any of the topics you choose. I will also handle any special problems students might be having with the material.

The meeting dates are:

Wednesday, March 9, 8:15 p.m., Building 1, Room 401
Wednesday, April 27, 8:15 p.m., Building 1, Room 401

Attendance at these meetings is not required, but you are warmly encouraged to attend. Please feel free to call me if you need any help.

Sincerely,

Ken Beausang

KB/sr

DOCUMENT VII

FOR THE STUDENT

Reason for the Course

Today the state of the nation's morality is perhaps America's most sensitive nerve ending. Many Americans are confused by rapid changes in the moral code -- a moral code that now seems topsy-turvy to them. And many are deeply concerned about the future of a society governed, in their view, by mistaken notions of right and wrong and good and evil. This course is designed to help students overcome much of the confusion that has resulted from these moral dilemmas.

Objectives of the Course

After completing this course you should be able to:

1. explain or understand the fifteen moral dilemmas that are covered;

2. make personal moral decisions that are based on careful consideration of conflicting issues;

3. demonstrate a mastery of the ethical and theoretical framework upon which this course is based.

Materials Needed

1) Newspaper lectures, 2) course Reader, 3) Study Guide, and 4) a dictionary -- you should realize that this is an individualized course that is based almost entirely on your reading skills. If you come upon a word you don't understand, look it up, write the definition in the margin, and then continue on with your reading. At first this process will be slow, but eventually the payoffs will result in increased understanding, stronger vocabulary, and greater efficiency in additional home-study or independent courses.

Program of Study

As your instructor, I have read all the materials of the course, I have worked the Study Guide, and I have taken the midterm and the final exam. On the basis of this work I would recommend the following program of study for each unit of the course:

1. Read the Learning Objectives, Overview, and Key Concepts in the Study Guide.

2. Pre-test your knowledge of the unit by reading the Factual Review Questions in the Study Guide. This will also give you an idea of what to look for when you read the newspaper lecture and the articles from the Reader.

3. Read the newspaper lecture. Be sure you save it for future review and study.

4. Read the appropriate selections in the Reader.

5. Reread the Key Concepts and Overview more thoroughly this time.

6. Now again attempt the factual questions, reread the articles as necessary to answer them, and be sure to mark the portions of the newspaper lecture, Reader articles and overview that directly apply to these factual questions.

7. Consider the discussion questions.

8. Turn back to the learning objectives. Have you met these goals?

9. Follow this procedure with each unit.

10. When you have completed eight units you will be ready for the midterm evaluation. The last eight units will be handled on the final evaluation.

11. Try to plan ample time for a careful review just prior to the midterm and final evaluations. Two to four hours should be sufficient for most students, but you are the best judge as to how much time you will require. The following review plan should be helpful:

    1. reread each newspaper lecture
    2. reread the overviews and key concepts from the Study Guide
    3. note the portions of the articles that you have marked which pertain to the factual questions.

12. There is no scheduled date or time for the midterm or final evaluation. You are to work at your own pace. You may come in for these evaluations during the business hours of any library participating in the Study Unlimited program.

Method of Evaluation

The objectives of the course will be evaluated in the following way:

1. When you come in for the evaluation you are to bring with you a two or three page essay in which you make a personal moral decision based on careful consideration of conflicting issues. For the midterm this essay is to be based on any problem covered within the first eight lessons of the course. For the final this essay may be based on any problem covered in the last eight units. This essay should 1) be neatly written in ink or typed, 2) have proper grammar and spelling, 3) show clear organization, and 4) begin with the statement, "In my opinion _____ is morally right." (or wrong). Examples would be: "In my opinion rejection of the elderly is morally wrong," or "In my opinion capital punishment is morally justified." Then go on and defend your opinion by a careful examination of the issues involved.

2. Plan to spend about an hour at the library during which time you will take an objective exam which will measure your understanding of the moral dilemmas that are covered in the material, and will demonstrate your mastery of the ethical and theoretical framework upon which the course is based. The exams will be multiple choice and will stress central ideas and concepts, not isolated facts. The midterm evaluation covers chapters 1 through 8, with fourteen questions drawn from the newspaper articles and the remainder from the Reader. The final exam covers the whole course, but 80 percent is based on chapters 9 through 16. Again, about half of the items are based on newspaper articles and the others on the Reader.

3. When you complete your examination be sure you also give the clerk or librarian your essay. These materials will be sent to me immediately and I will get the results back to you as promptly as possible.

4. If you would like immediate feedback on the results of the objective exam you must take it at the Independent Learning Center in the library on campus. The library personnel will have a key available and will score the test immediately. You may study the test results in their presence and then they will send the answer sheet and essay to me.

5. Learning for mastery will be emphasized in this course. I have no doubt that you will be able to master the material in this course if you put forth the necessary effort and give yourself enough time.

6. Your essays will not be assigned a letter grade. They will simply be marked approved or not approved, and you will be informed of the results. If an essay is marked not approved it will be returned to you with suggestions for revisions that will bring the essay up to standard. This process will be repeated as many times as necessary.

7. A score of 80 percent or above will be considered mastery on the objective exams. If your score should fall below this point on either exam, I will carefully go over it and return to you an analysis of where I think you're having difficulty. You will then have an opportunity to review the material and retake a second form of the exam. If you should not make 80 percent or better on the second form of the test I will make an appointment with you to see if we can work out another way for you to master the material.

8. Your grade for the course will be based on your two essays and two exam scores. The majority of the students who complete the course will have B's or A's. Students who have objective exam scores of 90 percent or over and their essays approved will receive an A. Students who have objective exam scores of above 80 percent but below 90 percent and both essays approved will receive a B. (Students whose objective exam scores are above 80 percent but below 90 percent on their first attempt may review the course material and attempt a second form of both exams if they want to try for 90 percent.

I have tried to explain all the aspects of the course to you as clearly as possible and I have the highest confidence that you will do well in the course. The material is challenging and thought-provoking and I'm sure you will discover that this will be a valuable learning experience. Please feel free to contact me for any assistance you might need. My office hours are published in the participating libraries.

Good Luck!

Ken Beausang
Office Phone: 796-1311, Ext. 293

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